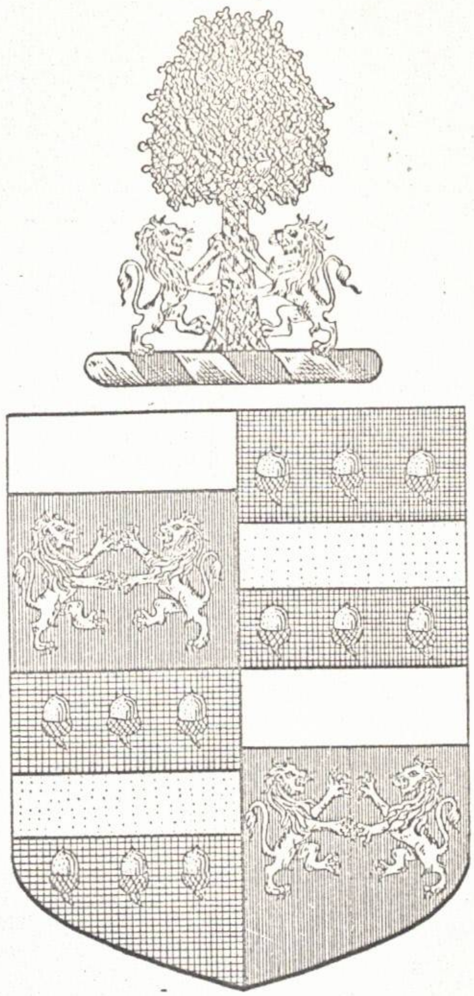
Salute To



David

Oakes

Family

Ref.
92
Oakes
family

154
6749

NOTES ON HERALDRY

Back in the days when it wasn't safe for a man to leave his front door without being clothed in a suit of armor, his own wife couldn't recognize him from a distance of ten feet. Neither could his gentlemen and retainers, particularly in the heat of battle. Practically nobody other than wandering scribes and the priesthood could read or write, so it would be of no use to have one's name written upon one's chest piece or back plate. So heraldry was born.

It became the custom to have a family symbol embroidered upon the surcoat (a loose kimona-like garment worn over the armory), and painted upon the shield. Since the same emblem was usually worn by all of the male members of one family, it became necessary to evolve some means of distinguishing fathers from sons and brothers from one another. Thus the crest came into being. These crests were worn upon the top of the helmet and were made of pressed leather or carved of wood. They were large, often life sized—as the crest of Edward, the Black Prince. He went into battle with a gilded figure of a lion cub crouching on his helmet, the animal's tail dangling down his back! To this day, the crest may be chosen by the individual, except in Scotland.

When a wearer of armor entered a hall of a friend, or his own home, he hung his shield on a peg in the wall and rested his helmet on the top of the shield, which is why, today, the coat of arms is a shield surmounted by a helmet.

The individuals colors were displayed as two scarves twisted around one another and worn tied around the helmet under the crest. This was called a Torse, and is represented in Heraldry as beads of alternating color around the top of the helmet or as a bar supporting the crest. In bad weather or on long journies a hood was worn over the helmet to protect the metal from the elements. This hood was called a lambrequin. The lambrequin was often torn in battle or worn out on long trips, as to the crusades, and would blow about in the wind. This is represented by "mantling", that ornamental scroll which emanates from the helmet and surrounds the shield, or escutcheon. The mantling bears no relation to the arms, its form depending upon the taste or ability of the heraldic artist. It may be omitted entirely, as may be the helmet.

It is hard to tell just when heraldry began, but it had pretty well crystallized into a science by the time of the crusades. In the next couple of hundred years there were some rather bloody feuds arising from the came so serious that around the beginning of the sixteenth century the accidental selection of the same symbols by more than one family. It be-crown established the Royal College of Heraldry, which is still in existence. It was required that all coats of arms be registered, for a fee, and any one using arms to which they had no right were, and are, subject to penalty.

Many families resented being told that they must register arms they ha been using for centuries and refused to do so. For instance, the Paxto arms. They have been traced back as far as 1250, but they were not reg istered until 1806, when some member of the family readopted them an registered them.

Quartering. An individual may place both his mother's and hi father's arms upon one escutcheon. The shield is divided into four quarter the male arms being placed in the upper left and lower right and the fe male in the upper right and lower left. It may be impaled—that is divide down the middle, the husband's arms being on the left and the wife's o the right, unless the wife is an only child, in which case she puts he whole shield right in the middle of her husband's. Or if you want to mak it really complicated you can bring in all of the grandparents and th wife's grandparents.

Excerpt from Geneology

Some Descendants of John Watts of Virginia

by E.L. Coombs

From Supplement to Irish Families
by Edw. Mac Lysaght, B.P.L. Page 51
Bloomfield Public Library

DARRAGH, Oakes

Darragh, formerly MacDarragh — it is still occasionally found with the prefix — is essentially a name belonging to north-east Ulster. Taking the statistics for two different generations since compulsory registration was introduced in 1864 we find that the number of births were respectively 21 and 18, nearly all in Co. Antrim and the remainder in an adjacent county. Going back to the first record of a census character which we have — that of 1659-60 — we find MacDarragh among the twenty most numerous surnames in the barony of Glencarne, Co. Antrim. It does not appear in that document as Oakes, which is recorded by Matheson in 1901 as a fairly widespread synonym of Darragh, MacAdarra and MacDara, particularly in the Dundalk area, which is somewhat further south than their main habitat. In the hearth money rolls of Tyrone (1664) and Antrim (1669) the name appears as Dorragh, Dorah etc.

There is an Oakes family in England. The origin of the name is assumed to have been, as were some, a description of the dwelling place of the first Oakes. BY AN OAK TREE.******************

The Arms are quite different from those borne by the David Oakes family of Bloomfield. Still, the English Oakes Charges upon the Escutcheon are Acorns upon the twig, complete with an oak leaf.

I believe, in this point in history, ANYONE is entitled to guess the origin of the name, and I would venture that the English Oakes were from a branch of the same family tree as the Mac Darras of Ireland. I would suggest a strong possibility that both descended from the first Great of the Celts, and knew it.

Many Irish families know that they descended from a son of Milesius, also called Miled. He was a King of Spain and legend says he led his people out of Spain and was the first King in Ireland. There are 157 generations of Irish Kings between Milesius and Dairmade, inclusive, which only takes you as far as the 12th Century. How did they keep track?? They MEMORIZED their ancestry.

The Bennett Charts go back from Magna Charta Barons to Genesis, then through Genesis to Adam. There is a strong probability that, at one time, those who descended from Og-Oc-Oak were able to recite their lines. Then as it became unweildy, would start with Milesius, descendant of Og, etc.

****

The manner in which this was done was illustrated by Na Li, a Mohawk daughter of a Chief of Chieftains. Every year, on her birthday, she--- now the wife of Richard Ayers, New England Pioneer in 1650s, would count her Fathers on fingers and toes, and for each round she would place on the table, an acorn--or a pebble, until she had one for each finger on her right hand. One hundred generations--three thousand years.

She never required that her children learn--merely exhorted them to remember that they had descended from the Greatest Iroquois who had ever lived---Great Hawk, through his son, Great Hawk who Flies.

And thus it must have been with all people.

Heraldry was one of my hobbies, associated with Geneology. It has been most rewarding. One of the first things I learned was that, in addition to self identification when clothed in armor, a function of Armorial Bearings was to indicate for posterity the ideals represented by the family code. It was an extension of the thought that our names do not BELONG to us, but are shared with others and be it our duty to keep it clean and shining.

****

Interest in "Paddy Lions" began before that in Heraldry, for my father's grandmother's father was from near Dublin and he was of the Manor Holder class. Sent to England for Public School education, he returned to Ireland at the age of sixteen, ready for college, fired with the ambition to better the condition of the Irish by introducing the more civilized aspects of the culture of England. He had been sent to England, as were many of the youth of Ireland--not to be contaminated by them, but to become able to "understand" the enemy, to combat them on an equal footing. Michael had become infected, so he was sent to a Monastery for de-indoctrination.

He was given a thorough education in the history of the Emerald Isle. The particular Monastery had been a sort of Chan-Gri-La in which had been preserved the knowledge that had once contributed to the Golden Age of Ireland--when the country had truly been the seat of all learning for the whole world. It had escaped the distruction by the Scandanavians, the Normans and the English, and now was treasured **secretly and jealously.**

Young Michael Walsh was consumed with the desire to share all of this learning with ALL of the Irish. In desperation, the Monks sent him home with the plea--"Please shut this boy up". They tried, and faced with all of that adult disapproval, he ran away, became a Cabin Boy, ended owning a dairy farm three miles outside of Stamford Connecticut. In 1830, he married and shortly became an Evangelist who preached from Boothbay, Maine, to Florida.

Somewhere along the line he learned that the Church was right. The surest way to lose ANY treasure is to share it with everyone, rather than just with those who appreciate it.

In the meantime, a sister came over to investigate and to try to persuade him to come home, and she discovered that in the more than ten years he had been lost to them---he had become COMPLETELY lost. She went back to Dublin and the family distroyed all record of him, as if that would erase the shame he had brought upon them all. In the centuries before, breaking but <u>one</u> of the Irish Immutables would have caused public burning of birth, and all other records---and Michael had broken <u>three</u>. In order of degree of degradation;

1-He had changed his religion.

2-He approved of certain things the English did (in America, tis true)

3-He had married an Englishwoman (whose ancestors had been American for two hundred years).

The Shame of it all!!!

Far from being crushed, Michael Walsh, upon being admonished and told he had ceased to exist, completed the process by changing his name to Michael Welch. He said the Walsh family had been Welsh to begin with, and he repudiated the bigotry, the voluntary ignorance, the unguided stubborness which substituted for singleness of purpose and direction and all of the things which had turned a once proud country into a pig-wallow, and kept it there.

He used the knowledge which had once helped make Ireland culturally great to preach to non-sectarian audiences, even in Newark, N.J. Here he opened with ,

"We are now gathered together on the land of Israel"

and it was---the land of Israel Crane who owned much of what is now Branch Brook Park, adjacent to his Brownstone Quarries. Israel permitted its use for gatherings of all sorts.

I go into these details for several reasons. The information I gained from his Monastery Notes may or may not be found in detailed Irish history. His notes were contained in a small brass bound, riveted leather chest. The leather kept the barn mice out, but the mildew was frightful and odorous. My father and I copied everything legible but what was Greek, Latin and Hebrew we left. We left the fragrant originals in our summer home in Connecticut where a squatter used them to start fires in the fireplace and threw the chest out into the snow.

The pattern of Michael's life was that of the flower of Ireland. After the nation was practically turned back to the stone age by internal strife and the invasions it always invites, the intelligent realized that the only hope for the future lay in education and an understanding of how the rest of the world lived--and very important would be understanding of the enemy (England) and how the minds worked. For several centuries this was the practice. Sometimes it had outstanding results in terms of augmenting "patriotism", for to be Irish in England meant you were a PIG, regardless of who or what you were.

To be associated with English Schoolboys in THEIR land turned out some of the fanciest HATERS Ireland ever claimed. The strong and level THINKERS survived England, but to return home not hating and advocating more civilized ways was something else. Many became without a nation.

The extra fervor of aversion to the Protestant faith had roots in the suppression of Catholicism in Ireland. The wise conqueror leaves the Church of the conquered alone.

If an Irishman fell in love with an English girl---it was self exile, for he couldn't go home. It HAD to be true mutual love, for there was a stigma in marrying a PIG, and it took strong love and a strong mind to face living with it.

In later centuries, emigration was possible but wherever one went, the Irish were still Pigs. In the middle of the 19th century, Michael Welch, preaching in Branch Brook Park to be was heckled by a young man in the audience.

"Is it true", the young man shouted, "that in Ireland where the pigs live in the houses with the people, that sometimes they can't tell that the new baby is really a pig?"

Michael replied--"Tis very true, but MY parents were more fortunate than YOURS. They found out in time".

****

I do not know if the first Oakes to register the arms with the College of Heraldry, was the founder of the Oakes in England. The form is very old and pure, and the Escutcheon may have been bornefor centuries before the user bowed to conformity and had them formally accepted. However, whoever chose the form, the charges and the Crest was VERY Irish in the best sense of the word.

This is what the Coat of Arms of the Oakes family says, in terms of both Heraldry and history.

"I am totally Irish and proud of it, and my father was Padriac--of the Patrician class, descendant of the ancient kings of Ireland, and of the Conclave of Tara. My mother was Piec, descendant of the class which administered the laws made by the rulers. Once upon a time they formulated and used the principles of democratic government and freedom that sired the Golden-Age of Ireland--the Acorns from which, later, grew the Mighty Oak, the Magna Charta.

I must never forget what happens when brother fights brother, and what brings it about, and that law and order is sustained by the seeds of democracy--and supports it also. Without the seeds there will be no tree."

The Crest is, of course, personal. Sons could use the shield but each could have his own Crest resting on the bar. The Padriac Lions in the Crest seem to be supporting an Oak, which is the green of Ireland. Most probably, it has a double meaning, for the Lion Rampant was used by many nations (with Celtic background) including England, not to mention the Normans and the Germanic. He might be saying that now he becoming English and his personal, Irish lion

is willing to call a truce with the Lion of England and to contribute to the support of the Mighty Oak--or beliefs in common.

The Coat of Arms of the O'Conors is an Oak Tree eradicated and fruited proper. This means it is an Oak tree torn up by the roots, full of acorns and in natural color.

The Oakes Crest is an Oak Tree, full of acorns, but green and whether the acorns are brown, I can't tell for I have only the uncolored picture, the tinctures indicated by lines and dots.

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Oakes is not an Irish name, so as did Michael Walsh-Welch, the first holder of the arms may have assumed another name. (He might have been an O'Conor although there is little possibility of ever finding out.) He may have gone far back into the origin of his family, as did Michael, in selecting a new name for a new start, and I will keep an eye open in delving into history, especially the very ancient.

The man's personality stands out of the picture. He has, without doubt, been a "success" in material ways, for he was granted Arms of his own choice, and in spite of living in a prejudiced society. He has pride in his past, in himself and hope for the future. He is aware of what made his people great and what distroyed that greatness and he declares for freedom and democratic government.

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"Paddy Lions", Lions Rampant, facing each other (Combattant) are only found on Irish Escutcheons. Sometimes they seem to be supporting something, as in the Arms of the Carrolls---a sword held in the position of dedication to Gods Rule, militantly--or the willingness to die for what is right. Another shows the Lions appearing to hold aloft a severed left hand--and thereby hangs a long tale, too long to tell here.

The Oakes lions have nothing between them. In other words, they do not seem to be declaring their loyalty to any particular ruler or leader. I suspect the Irish audacious humor. Lions Combattant stand for "There can be only one King". Since Ire-

land had no King for the Oakes lions to support, and there is no visible symbol for the King of England on the shield, the only invisible King is the Almighty. Like the Sun, you don't have to see HIM to know he is there.

Usually and in most Paddy Arms, there is a touch of audacity or even defiance. The Carrolls, for instance. The old, unregistered O'Carroll of Ely Arms, pre College of Heraldry days, was a black shield with a silver sword between two Paddy Lions. It was demanded that they comply and register their arms. They did, but one branch from which sprang the greatest man the state of Maryland ever produced, Charles Carroll of Carrollton, dropped black as the hue for the shield. Black, you see, was commonly awarded to the clergy of England because it stands for the sober virtues. Most of the Carrolls were staunch Catholics--in or out of England. Some adopted silver, which stands in place of white and white symbolizes Godliness.

The O'Donnells Paddy Lions appeared to hold aloft a left hand, on a black shield. They retained the black, but there were TWO hands involved in the tragedy and many who used the severed hand used the right hand, for the right side of anything symbolized that which was right. The left hand is called Sinister. **

****

According to the Monastery Notes, the roots of the people of Ireland went way back into the mists of the dim past and may be guessed at. The Padriacs were Celts, the Patricks---patricians, Just as Saint Padriac (Saint Patrick) was a Celt. Before them were the Piecs mingled with the Horned Ones who were there before them. The Horned ones did not HAVE horns, they wore them. Before THEM were the Sea People--the Shanti whose songs heard across the water were enough to send whole villages into hiding, and one day they stayed. They also took over other places--Egypt, for instance.

** To greet someone with the left hand held up, palm toward the viewer, was an insult.

To be "as Irish as Paddy's Pig"means to be REALLY Irish, as a Padriac Piec.

Shanti or Shanty is something else. The word means, variously, a type of song or a roughly constructed hut. Both the French language and the English language have built words on what must have been the original root. Aside from roughly constructed hut, there is a suggestion of dock. Michael said that the Sea People did not exactly LIVE on their boats, but were sea nomads. They followed the fish and threw up rude huts in which they lived wherever they happened to be, to which they returned the next season. If some of the natives had taken them over, there would be trouble. Since it was inevitable that, from time to time, individuals would tire of the sea---or perhaps get sea sickness, they would chose a place they preferred and settle down. Since Ireland was, without a shred of doubt, the most beautiful bit of heaven on the face of the earth, lots of the Sea People stayed and became the Shanty Irish, the scum, in time----the Poor White Trash.

Always there would be some who had the gift of song, and sometimes they would still want to wander and thus became Bards and Minstrels. The very talented might even become the Bard of a Great One and the accompaniment was not the thump and splash of oars, but the thump and twang of the Harp of the Celts.

Of Paddy Lions and Harps

Legend of The Harp that Sang in Tara's Hall. (Monastery Notes)

In all of Ireland there was no peace as King strived with King and each sought to prevail, brother over brother. At last one called all together to meet upon a sacred hill where no blood could be shed and there they sat with each other and listened to the Bards sing of the Glories of the past of their people, and it was plain that the Glory had been lost because each had striven for self, and the punishment of the Gods had been to be scattered and to wander over the face of the earth.

It was decided to build a hall upon the sacred hill where all could come together in brotherhood and understanding, to

settle all disagreements among themselves, the decisions of the majority being accepted by the disaffected and arbitration guided by the Ard-Ri, who was so called as of yore.

Each King came without soldiers, bringing only personal advisors, personal servants and a Bard, for while deliberations were being undertaken, there would be intervals of relaxation with music and songs telling of the past, for all knew that in looking back you are able to look ahead, for there is nothing new under the Sun.

It was the Golden Age of Ireland, for in peace learning grew and Ireland became the center of knowledge for the whole of the civilized world and the centuries slid by.

But came the time when there was unrest among the Kings, and among their people and there were cries against the decisions of the council at Tara, and against the Ard-Ri. One amongst the Bards, listening to another, came to know that the plunk of the Harp and the beauty of the melody concealed the trouble making thoughts sung in the manner of old, and this had come to influence such of the gathering who were not involved personally. This Bard spoke his mind to the other Bards, and he was found dead, strangled in the strings of his own harp.

The others then knew that what he had said was true, and a leader among them began to sing in a like manner and to use the same "plunking" rhythm, and to sing of the golden age and peace and the reasons thereof, and this one was found dead and with both hands cut off.

A third spoke up in meeting and called upon all to know the truth and to punish the murderer of the Bards, and <u>this</u> one was found impaled on a strange blade, thrust through him and deep into the Sacred Oak and none could pull it out. All tried and it was known that one among them must have done it and suspicion tore them asunder.

No longer did the Kings congregate, and raiders came from the Northland and fell upon the disordered and strife ridden land. The first was at Tara, where some hiding in the wood saw the sword removed from the bones of the murdered Bard, and he who pulled it out was one who had not been asked to try, for he was blind. His hand was placed on the hilt by another who had had his hand cut off for stealing and thus could no longer be a Bard.

A third, who must have held the unconscious murdered one against the tree at the impaling, carried the sword to the Chieftain of the raiders, kneeling in allegiance. He, alone was not killed by the man they had served, and then it had been remembered that his mother had been a woman of the Northland and she had never been welcomed by the people among whom she had been forced to live as a slave-woman, where she served as an oracle, a foreteller and a brewer of charms and potions for the Priesthood.

****

One drawback of legends and traditions is that they usually lack specific dates and names. Sometimes history itself helps place an age. The end of Tara is given as 560 A.D. In time, the Northmen, having allowed the Irish to deplete themselves with internal conflicts, stripped the land, distroyed the Monasteries and took over the country.

The Irish overlooked one little thing. Irish raiders had existed too, and one result was the introduction of dangerous elements. One GOOD result was the enslavement of a boy kidnapped from the mainland, who escaped and returned when he became a man. Saint Patrick introduced Christianity to replace Druidism, the latter having once been a beautiful faith which had degenerated until it was almost a horror.

After Patrick came Columbo who, as a Missionary in the sixth Century, spread Christianity and in not too many centuries, Odin worship in the Northland was fighting for survival.

Heraldry and the assumption of Arms extended beyond mere self-identification. Everything had meaning and was intended to hold before posterity the ideals of the clan or family. Sometimes it was just a declaration of attitude and belief, and others chose symbols which reminded of lessons of the past to be guiding posts for the future.

It is plain that at the time of Tara, the Irish had a thorough knowledge of their past, for the King of Kings at Tara was called the Ard-Ri and before, many centuries in fact, there had been another alliance of tribal heads with a head over all called the Ard-Ri. The culture seems to have been located in the area of which northern Italy is part. This was the land of lions which were, in all probability, more like cougars rather than the African variety.

It would have been at least two thousand years B.C. and it was broken up and scattered and the Celts spread all over Europe and the Islands. As they migrated, they intermingled with others who were there before them, the result being that in modern ages there are at least one hundred and fifty peoples classified as being of Celtic background, and about the only thing they have in common is the language, variations thereof, or a history of having had it.

Since the Lion Rampant was adopted by the Celts of Tara, it is probable that the lion had ALWAYS been a reminder of what had happened to the previous civilization---brother fighting with brother and distruction of everything for all. But time erases meanings and people have to learn all over again by DOING--the wrong things. The only meaning of the Lions Combattant which has survived in modern Heraldry is "There Can be Only One King", and this is known to only a few and to none of the holders of Arms bearing such Charges.

The very symbol of Ireland, the Harp, is accepted as such with the thought that is is beautiful, it plays beautiful music and its shape is distinctive, different and adapted to graceful playing. It is NOT the sort of Harp that ruled Ireland from the Halls of Tara, and its form grew from an attempt to hold before posterity, the lessons learned from the disaster. In other words, the Irish Harp is a Meditation Aid, only the meaning has been lost.

Notice that it is shaped as the prow of a ship--with a figurehead. Figureheads had a function. They were supposed to watch out for dangers such as floating debris and submerged rocks, and to warn of them. Helmsmen swore that they were saved when they would hear the warning by the spirit of the Figurehead, and, of course, the ones who were NOT warned rarely survived to tell of the failure of the vessels guardian.

Having a female Figurehead was intended to remind that this is the function of the Woman, in a family---for a boat was, anciently, the symbol of a family. She instills the basic characteristics and attitudes in her children and acts as moderator and arbitrator and "warner".

Thus it was that the mothers of Ireland sang to their little ones;

Paddy-cake, Paddy-cake, Böoker's Man,
Pat them, and shape them as best you can.
Pat them and shape them and prick them with P
And put in the oven for Baby and me.

When children were old enough, the meaning was explained, and by the time Michael asked about it, nobody knew exactly what it was all about. Michael searched out partial meanings. Apparently it had been a custom to mark (Tattoo?) children of the upper classes who were given special education and training. The conquerors, apparently Northmen, could then sort them out, try to subvert them, kill those they couldn't and take the rest home for use. Northmen never bothered

to create anything they could take by force.

****

So---the Oakes Family has its roots in a line that extends back in the misty reaches of time, back to middle Europe, inhabited by dangers that crouch above you and spring upon the unwary, the Monteleon. There is conflict among those who would trace them further back than the northern part of Italy, although one school claims, with considerable logic, that the first Celts there were Greeks migrating from the first and lost Greek civilization---the age of Perseus and Hercules and other Heroes. (about 3000 B.C.)

As for which nation crowded them out of the northern part of Italy---well, now there were the Etrusians????? And the Celts went in all directions.

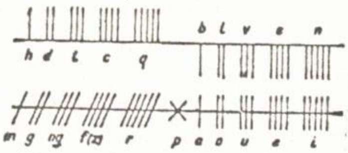
"Authorities"say that the word Celt comes from Keltoi, a word of unknown meaning "coined" by the Greeks. I would suggest that the "coiners" WERE Celts, and that they were Greek.

****

Michael said that there was an ancient English word--Kelter which meant Civilized. He claimed that everywhere the Celts went, they brought pipes, a harp and music and sheep and weaving. They would come upon a skin clad people and teach them to wear the Kilt and the gentle arts---and then rule them. He said that in addition to the kilt, they wore a sash draped over the shoulder and fastened at the hip, under the other arm, and that this was the symbol of dominion through setting the example by living and enforcing God's Rule (Respect). Royalty still wears one in formal functions--and the "Bend" appears commonly in Heraldry.

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Ogam or **Ogham.** System of writing employed in early Britain and Ireland. The name is connected with Ogmius, the Gaulish god of eloquence. The alphabet comprised 21 characters, composed of straight incised lines or notches on one side of or across a stem line. In stone inscriptions this was usually one of the upright edges, the characters being read upwards:



Perhaps invented at the end of the Roman occupation—one of the oldest examples having come from Silchester—ogam writing continued in use until the 10th century. Of the 300 examples known, about 30 are from E. Scotland, Orkney, Shetland, and Man, and an equal number, mostly with Latin legends as well, from Wales, Devon, and Cornwall. The remainder were found in Ireland. Mostly stone epitaphs, sometimes associated with Christian symbols, a few occur on metal ornaments. The key to their decipherment was furnished by the 14th century MS. Book of Ballymote. *See* Epigraphy; Inscriptions; Ireland; consult also The Ogam Inscribed Monument of the Gaedhil in the British Islands, R. R. Brash, 1879; Studies in Irish Epigraphy, R. A. S. Macalister, 1897–1907.

From Monastery Notes of Michael Welch--circa 1815

Ogham writing was a product of the Golden Age of Ireland, although it did not originate there. It was brought from another land--another age and in Ireland there grew a great treasure of learning.

The writing was based on a form of recording that was so old, none knew where it had begun. In England and the British Isles, it reached a height not attained in any other part of the world.

The roots of Ogham writing lay in a form of Pre-Alphabet Symbolism which was used to record men's early philosophy.

One — God's Rule

two — 2 Commandments which, if broken cause distruction. (Do not distroy what is good, and Maintain your standards of honor)

three — Three Generations (or 3 ages)

The Four — original Commandments

five — a warning of the midpoint in the degeneration of a society

Six — The sum of four and two. The second set of four Commandments, plus the two of the original four.

Seven, ignoring one of the Commandments, usually Respect thyself.

Eight--The eight Commandments.

In Moses' time, two more Commandments were added.

Nine of the vertical marks was a warning that the Society was within one generation of Ten

and Ten meant the high point---or the LOW point in the cycle of ten generations.

Any number over twelve stands for nondescript Standards of individuals, their society or civilization.

****

This symbolism is identical with that preserved by the Band Historians of a number of tribes of American Indians--(Cyrus Standing Bull, 1932) and the Governor of the Pueblos said, in 1969--"This is Inner Council Lore", or the information the Indians have concealed from the White Man,---and most of their own brothers !!!!

It appears in some form or other in the caves of France and Spain, in Africa, the Orient----all over the world, as if the original holders of the culture, spread in all directions and, mingling with others, disseminated it.

In some cultures the Bar was added. The Bar was taken from the Horizon and stands for Respect. This was the step between the original and Ogham writing. A Bar on top of the rods meant the rules were being the support of God's Rule, and resting on top of the Bar meant they were supported by Respect.

The oldest ones are the most simple. Later they were "slanted" toward Good or bad, Godliness or Evil. They made the Tau, the Greek Cross and the Saint Andrew's Cross. Just as does EVERYTHING, the Symbolism became so intricate that the mind rejects interpreting them.

It falls well within the realm of probability that some early scholar said "Look--this is idiotic and boring. Let us make an alphabet and REALLY express thoughts.

The Monastery notes claimed that Og (Oc) had really lived in a distant land and long ago, and time had made him seem to have been a God. His people called themselves Og, and from the extent that they spread all over the world, in nations of every color and ethnic background---we ALL have a little Og in us.!!

In speaking of the past we are discussing things that happened not centuries ago, but centuries of centuries, for the markings in caves are, most of them, at least eighteen thousand years old. In other words, Cro-Magnon Man, and he had a philosophy that we should be following today.

The Commandments GREW out of trial and error and from observing what works well and what brings trouble, for they are The Law, self rewarding and the breaking of them brings automatic punishment, and nobody of the Twentieth Century is going to change it.

Og----Oc------Oak.

The Commandments translated from Gaelic

Respect thy parents and their standards.

Respect thy Ruler and his Laws

Respect thyself and thy standards.

Destroy not what is good.

But it was observed that the Four could be obeyed and still would the results be bad, if one did not know right from wrong---so the second set of four came into being. (Post Deluge)

Do not covet nor envy.

Do not bear false witness.

Do not take that which is anothers possession.

Do not commit fornication, perversions nor adultery.

Two more grew with the centuries----

Worship no graven image, but that which is Spirit.

There is but one, the Creator, and him shall ye serve.

The Oakes Arms

White is the color of Godliness and purity, and silver stands for white. Red is the color of courage and the willingness to bleed for ones standards. The top third of the shield is called The Chief and originally it indicated what "ruled" the family.

Black, more recently, stands for the sober virtues, but anciently it stood for the darkness that was dispelled by light, and gold stands for yellow---and yellow stands for Heavenly light.

Blue stands for truth and honor, and golden yellow for the Creator Intellect. If you mix them you get green, the color of Heaven on Earth, Avalon, the Utopia so many sought, said to be a green island in the sea to the West.

Sure--it MUST have been Ireland.

E.L.C.

Elizabeth L. Cowles
1970

the legions of Claudius in bloody hand-to-hand battle finally smashed Mona and set it to the torch. Mona was situated on the Menai Straits, and today the Ogwen River still flows swiftly from Llyn Ogwen over the Falls of Ogwen into the Menai Straits. Since Roman times, however, four of the most important landmarks in Great Britain have been given respectable Christian names. In each case the earlier names were recorded by the Romans:

Octapitarum, a promontory in Wales, has become St. David's Land.

Ocrinum in Cornwall is today St. Michael's Mount.

Octopitarum in Pembrokeshire is also now known as St. David's Land.

And the large peninsular area in Yorkshire, which we call Holderness, two thousand years ago was Ocellum.

Surveying the overall place-name situation as it still exists, it would seem that in pagan times Oc/Og must have been as popular a place-name element in England, Ireland, Scotland, and Wales as St. and San are today in some Roman Catholic countries. There are also three major words still in the Irish language which cannot be overlooked:

Oc—Youth
Eag—Death
Aegean—the Ocean

The last two are standard variations in the place-name spellings of Og/Oc. Aegean looks suspiciously like a Greek transplant from the Aegean Sea, but I believe it will turn out to be otherwise. Looking back at the sentence that begins this chapter, "Place-names often afford far earlier references for words than those found in literature," there are several cornerstone English words that seem to be pertinent:

"oak":

Oakham was Ochham in 1067.

Oakford was Ocford in 1224.

Great and Little Oak were Ocle in 1038.

Hucclecote in Gloucestershire was Hochilicote in the Domesday Book.

Okeford: its various spellings over the centuries—Acford, Acheford, Ocford—illustrate the interchangeable nature of these spellings.

Those Oc place-names in England are ascribed variously to such unknown persons as Occa, Hoca, Aki ("Aki is a common old Scandinavian name"), Hucel ("A personal name Hucel or Hucela must be assumed"); and in many instances the presence of oak trees is noted.[1] And yet the presence of Oc in Haue Oc ("havoc"), the predominance of the Oc/Og names around Stonehenge and in the two great forts on the Aran Islands, Oghil Fort and Dun Aongus, or Oc, the unique status of Aughaval Parish in Ireland as a pagan and Christian religious center, the unrivaled position of Oc, the supreme ruler of the universe, in Irish mythology—the combined weight of all these factors inclines me to the opinion that the sacred oak tree, the age-old symbol of fertility with its acorn, whose leaves today are still worn in memory of the past on the British officer's uniform, took its name from a deity, rather than emerging magically out of a mass of unknown and inconsequential elements.

"egg" (once *aeg* and *aig*):

Egg Buckland in Devon was first recorded in 1221 as Eckebokeland. The fact that Eckington in Sussex was spelled Achintone in the Domesday Book and that Ach is synonymous with Oc (see Okeford above) means that Egg in Egg Buckland evolved from an Oc/Og beginning.

Egbrough in Yorkshire was Acheburg in the Domesday Book.

Aighton, Lancashire, was Acton (see Okeford above) in

[1] Both quotations are from *The Concise Oxford Dictionary of English Place-Names.*

the Domesday Book, *aig* being an earlier form of "egg," as from the chicken.

Eccles in Kent was Aiglessa in the Domesday Book.

Here again, if Aeg/Aig/Egg place-names have evolved from Oc/Og place-names, then it would seem logical that the word "egg" (earlier *aeg* and *aig*) for the most fundamental of all fertility symbols may well have evolved from the name of the Irish pagan deity or deities, for the personage honored at Stonehenge—Oc/Og. The presence of similar place-names in Ireland, Scotland, and Wales, outside the Anglo-Saxon orbit—note among others Eigg Island and Eigg Sound in Scotland—would strengthen the possibility of such an origin.

"ox":

Ocstead. In 1225 there was an Ocstead in Surrey. Today it is spelled Oxted. Which came first, the name of the deity, Oc, or the name of the most powerful of farm animals, the ox? The Ox Mountains in Mayo are most pertinent here, remote from Anglo-Saxon influence.

Ockeschete. Over seven hundred years ago, Ockeschete in Surrey was a small village. It is now Oxshott. Along the way it was also Oggesett, a switch from Oc to Og, confirming the dual identity of the two names, which leads to the next basic English word:

"hog":

Ockeschete many centuries ago was also spelled Hoggesete.

Ogle in Northumberland was spelled Hoggel in 1170. Seventy-two years later it was Ogghill. The dropping and adding of *h*'s will turn out to be a timeless global habit not confined to the English lower classes.

Such Irish place-names as Hog Head, Hog Island, the Seven Hogs heighten speculation as to whether this sacred animal, the hog, synonymous with the *bar*, derived its name from the deified Oc/Og source.

Perhaps most significant of all, the earliest form of "hog"

is found in the Welsh language. It was *hwch*. Here, by adding vowels that are notoriously absent from Welsh names and words, one ends up with *hawach*, *hawock*, an etymological combination identical to the Haue Oc in "havoc." Over the centuries the preceding *haw* was lost, ending up with the *hog* or *hoc* sound alone.

There is one additional major facet of the Oc/Og picture in Great Britain and Ireland that by its conspicuous absence from our history books throws the spotlight once more on the question of whether or not there has been a long-term, concentrated, highly successful campaign to blot out from peoples' minds all memory of Oc/Og.

O'DONNELL, JOHN CHARLES, of Washington, D.C. (Eldest son of Charles Oliver O'Donnell 1823-77, *m* Helen Sophia Carroll 1840-86; son of Gen. Columbus O'Donnell, *m* Eleanor C. Pascault; son of John; son of John 1715-80; son of Jacob, *d* 1765; son of John; son of Jacob, *d* 1680; son of Edward, *d* 1651; son of Hugh, *d* 1610; son of John, *d* 1581, 8th in desct. from Aledh, 1333).



Born at Baltimore, Md., May 15, 1868; *m* April 8, 1896, Julia, da. of Major John Rufus N.Y. Ordnance Corps, of Washington, D.C. and Julia (McCauley) Edie.

Arms—Sable, two lions rampant, supporting a sinister hand between three mullets argent.

Crest—Out of a ducal coronet or, a dexter arm embowed holding a javelin proper.

Motto—In hoc signo vinces.

Residence—1629 16th Street, Washington, D.C.

Clubs—Metropolitan (Washington), Baltimore, Chevy Chase (Baltimore), Knickerbocker (N.Y.).

The stars mean a fourth son.

Flaherty

The Flaherty family, originally O'Flaherty, embraces those who spell the name as Flagherty and Flaverty. The name signifies in Gaelic, "bright ruler."

This Irish family, originally seated in Connaught, furnished the chiefs of Muinntear Mhurchadha, now Anglicised "Muntermorroghoe," a district of the east side of Lough Corrib in the barony of Clare, County Galway.

After being expelled by the English in the 13th century, they settled on the other side of Lough Corrib, where they obtained extensive possessions in the barony of Moycullen. They were styled "lords of Iar-Connacht."

The Flahertys have long been known in Ireland as tough fighting men.

They did not settle in New England until after 1700, but are numerous in Greater Boston cities and towns today.

Among members of the family prominent in America today is Robert J. Flaherty of Brattleboro, Vt., an explorer and author, who led four expeditions into sub-Arctic Eastern Canada, mapped the Belcher Islands



in Hudson Bay, and explored and mapped barren islands of Northern Ungava. He has produced and directed moving pictures of the north country.

(Another coat-of-arms next week.)

Below, Arms, also of Charles Carroll of Carrollton, Md. Signer of the Declaration of Independence.

Anciently the shield had been black, but as the English begam to make the rules it became the cistom for a fourth son to use black which stood for the sober virtues, and most fourth sons became Ministers of the Church of England

over



CARROLL.

CHARLES CARROLL, Attorney-General to Lord Baltimore, settled in Maryland 1688, son of Daniel Carroll, of Litterluna, King's Co., Ireland.

Arms—Argent, two lions combatant gules supporting a sword argent, hilt and pommel or.

Crest—On the stump of an oak tree, sprouting new branches proper, a hawk of the last belled or.

So those Irish who had used black began to change. Although appearing to conform, the Carrolls defiantly violated a major rule of Heraldry, and persisted in using a metal on a metal-- in fact, they used TWO metals on a metal, a silver sword on a silver shield, and a gold pommel on a silver background.

Carrolls, especially in this country, who became conformists, used the same Charges (figures on the shield) but changed the colors according to rule.